Kacou 71 (Kc.71) : The conduct of the service

Prophet Kacou Philippe

Messenger of Matthew 25:6 and Revelation 12:14

Who is Prophet Kacou Philippe?

★ Biography

Youth

Kacou Philippe was born in December 1972 in Katadji, in the department of Sikensi (Ivory Coast). He is the son of an illiterate farmer. After primary school, Kacou Philippe was only able to do the first four grades of secondary education. From 1992 to 2002, he spent most of his time as a worker on construction sites.

First steps in Christianity

Everything starts with a vision that he has on April 24, 1993. First, he goes to a catholic priest to inquire about the meaning of the vision. Then, he goes to the Baptists with whom he spends three months and after that, he comes across the movement of William Branham, an American evangelist. He remains with the movement as a mere church member from 1993 to 2002.

The beginning of the ministry

Kacou Philippe starts open-air preaching in July 2002, after a second visitation of the angel that he saw in 1993. He claims to be the prophet messenger of the midnight cry, according to Matthew 25:6. For Prophet Kacou Philippe, all the churches are serving the devil in the name of Jesus Christ. He relates several times another vision that he had in 1993, and in which he says he saw church leaders with strange appearances:

“Their bodies were human bodies, but their heads were heads of different animals”. The first debates and confrontations then start.

Kacou Philippe preaches several mysteries, such as: “If God destroyed all evil with the Flood at the time of Noah, then how did evil come again on the earth after the Flood?” And this sermon has been published entirely by a Cameroonian newspaper. Kacou Philippe states that his words have the same value as the words of the prophets of the bible.

★Thoughts

The baptism according to Kacou Philippe

For Kacou Philippe, the Church starts with John the Baptist, and it was the baptism of repentance. Then the baptism of remission of sins with the apostles, then the baptism of justification by faith with Martin Luther; then the baptism of the renaissance of the Church after the first Roman persecutions; then the baptism of adoption; then the baptism of sanctification with John Wesley; then the baptism of regeneration with Pentecostalism; the baptism of restoration with William Branham and now the baptism of restitution with Prophet Kacou Philippe. And he asserts that apart from this, any other baptism is fake, even if it is done in the name of Jesus Christ or in the name of the Father, the Son and the Holy Spirit by immersion.

Kacou Philippe and Christianity

Kacou Philippe considers the Bible as the rear-view mirror of a car or a book of history. For him, the Bible is a vestige of the Judeo-Christian prehistory and can in no way give eternal Life. He burns all the Bible versions that he considers dangerous for the faith, such as Tob, King

James, Thompson, Scofield and Louis Segond. He redefines what the Word of God is, establishing the difference between the Word of God (revealed truths) and theology (knowledge acquired through intelligence). He redefines the divinity of Jesus Christ, the confession of sins which must be public, woman's place in the Church, water baptism, the Holy Spirit, the prophet, the Bible, the relation between Church and State and many other aspects of Christianity. On this, he refused to respond to a summons from the General information police of Ivory Coast. He redefines the whole of Christianity in a book called The Book of Prophet Kacou Philippe, published in three volumes by Édilivre in France… See Newspaper: Le Jour Plus N°3399 of April 15, 2016 and the newspaper Le Sursaut N. of April 15, 2016.

In March 2008, Kacou Philippe gathers all the religious leaders of his country, journalists and the civil society for a conference on Christianity, in which he judges the church. A newspaper portrays him as the maestro of the Word of God. After that conference, a newspaper read in its headlines, "A prophet unveils men of God". Like William Branham, Kacou Philippe mentions a supernatural presence which he attributes to the angel of April 24, 1993.

In 2008, the sermons of Prophet Kacou Philippe starts to be translated into other languages. Newspapers publish his sermons entirely, even outside Ivory Coast. A Cameroonian newspaper puts on its headlines: Kacou Philippe, A prophet reforming Christianity. On the media like Africa Number 1, debates start. Some people answer back indirectly, while others do so overtly and violently. Some other people go further, taking the doctrines of Kacou Philippe one by one to better neutralize them.

On May 13, 2016, Prophet Kacou Philippe is arrested at his home by the Ivorian authorities for defiance of the State authority, incitement to religious hatred and religious radicalism. He spends four days and four nights sitting on a chair on the premises of the general information police of Ivory Coast. Then, he spends two days and two nights in the basement of the police headquarters of Abidjan and three months at the biggest prison of Abidjan, before getting back his freedom on the night of August 16, 2016, being deprived of all civil rights, forbidden to preach the Gospel for a period of five years. The Togolese and Cameroonian press called the trial ambiguous. Later, some Ivorian religious leaders admitted to being behind his arrest and imprisonment.

MINISTERIAL DISPENSATION THE DIFFERENT PHASES OF THE MINISTRY

For Kacou Philippe, his prophetic ministry has two main phases or identities. The first phase, which he considered an inheritance from his father, William Marrion Branham, is the fulfillment of Matthew 25:6 and encompasses all the revelations contained in chapters 1 to chapter 154 of his book called *The Book of Prophet Kacou Philippe*. The second phase, which is prophetism, dreams, and visions, is the collection of revelations from chapters 155 to chapter 162 of his book. And from chapter 163, and an undetermined number of chapters for the time being, comprises the whole of the testimonies of healing and miracles confirming his ministry through various healing services in several countries around the world, up until the fulfillment of the vision of the big stadium he had in 1993.

Prophetism according Kacou Philippe

According to Kacou Philippe, dreams and visions are the sacred language between gods and humans, including the Supreme God. He compares dreams and visions to traffic laws and road signs on humanity's journey toward God; therefore, ignoring a dream or vision is to mock God. Thus, according to him, this is a subject that should be addressed in all churches and religions worldwide to demonstrate the importance of dreams and visions to the faithful. However, the interpretation of dreams and visions should be approached with great wisdom and caution by any religious leader, for it is by a gift from God that it should be done.

Kacou Philippe’s Healing Services

On June 5, 2022, Kacou Philippe had a vision in which an angel gave him a blue notebook and instructed him to go to South Africa. At the appointed time, he understood that the blue notebook was a passport and that after more than 20 years of ministry without leaving Ivory Coast, God was now commanding him to undertake missionary trips and he was to go first to South Africa to retrieve the gift of healing left by William Branham. Through several dreams and visions, he understood that he should organize healing and miracle services free of charge. An angel instructed him in 2021 never to accept money or gifts in kind from anyone, for any reason whatsoever, during his healing services. He begins his first healing services in South Africa in March 2025 in several cities, including Johannesburg, Pretoria, Middelburg, and Zebediela, and in April 2025 in Zimbabwe, after experiencing some minor difficulties obtaining a visa. Healing services in Zimbabwe took place in the cities of Harare and Bulawayo from April 16 to 21, 2025. Several sick people — blind, paralysed, lame, HIV patients, and deaf —

were healed instantly or days later, according to several testimonies. Numerous South African, Zimbabwean, Ivorian, Beninese, Cameroonian, and Central African press outlets, as well as major newspapers such as the Herald and the Chronicle, reported on Prophet Kacou Philippe's trips to South Africa and Zimbabwe. According to Kacou Philippe, his missionary trip to South Africa and then Zimbabwe, as well as his miracles, are identical to those of William Branham in his time in 1951. This similarity of miracles could be verified by reading or listening to chapters 163 and 164 of the book of Prophet Kacou Philippe and the book of official testimonies, William Branham, a Prophet Visits South Africa by Julius Stadsklev. This similarity would lead to the conclusion that the angel of the Ohio River is the same angel who is with Prophet Kacou Philippe. After Zimbabwe, Kacou Philippe was scheduled to visit Gabon in June 2025, but the Gabonese state refused him a visa because of religious leaders who are hostile to the free healing services of Prophet Kacou Philippe for various reasons, but especially because of the entirely free nature of Prophet Kacou Philippe's healing services, in strict obedience to the instruction of an angel in a vision in 2021. This led to the cancellation of his program in Gabon and programs in other countries such as Benin, Togo, Cameroon, Congo Brazzaville and Congo Kinshasa.

Important information before reading

The Message of Prophet Kacou Philippe has more than 100 chapters, and this is only one of them.

Sources to read, listen to or learn more about the Message of Prophet Kacou Philippe :

Website :

https://www.philippekacou.org

App Store :

https://apps.apple.com/bj/app/prophet-kacou-text-audio/id1348915504

Play Store :

https://play.google.com/store/apps/details?id=com.matth25.prophetekacou

The Message of Matthew 25:6 - Integral text
KACOU 71 (KC.71):THE CONDUCT OF THE SERVICE

(Preached on Sunday morning, April 27th, 2008, in Adjamé, Abidjan - Ivory Coast)

1 Brethren, it is again a privilege for us to be gathered to listen to the Word of God through a living prophet. It's a great thing... [Ed: The congregation says: "Amen! "].
2 This morning I will answer a major concern on the conduct of the service, but before that, I have a certain number of questions that I have to answer.
3 In the beginning there was a glorious ministry under some tents with Moses, and at the end, on this side, the glorious ministry under the tent comes again with the Prophet Kacou Philippe. And the reason why the ministry under the tent was to be accomplished in Africa and by an African is that, whether we like it or not, the black race is the lowest. And if the body of man is a dwelling as 1 Corinthians 6:19 says it, then the one who can be the type of the tent is that of the African. The Jews had that same position as us when they were slaves in Egypt nearly four thousand years ago! [Ed: The congregation says, "Amen! "].
4 Well, I come to the questions ... The first question is: "Brother Philippe, would the apostle Joseph Coleman have once been in the will of God as you said for Ewald Frank concerning the distribution of the brochures?"
5 It was in January 1966 that Ewald Frank heard about the death of William Branham by someone else while the telephone and the telegram already existed. If I die today, tell me how long will it take for one of my disciples to hear this in his own country? And it is the same thing for Joseph Coleman who has never been a disciple of William Branham!
6 Joseph Coleman had his ministry and his message and his preaching were broadcasted while William Branham was preaching on earth! And William Branham prayed for him as William Branham also prayed for Tommy Osborn and for many other Pentecostal and Baptist preachers. Did not Joseph Coleman publish and does he not continue to publish preachings issued even before William Branham's death?
7 William Branham could preach among people who did not believe his Message and it is in this sense that he prayed for a multitude of preachers among whom Joseph Coleman, Tommy Osborn and many others who did not believe like him.
8 In the film: "the deep calleth the deep ", did not William Branham pray for a preacher that there might be a revival, like in the old times, in his Pentecostal church? William Branham could say to his congregation: "Tommy Hicks or Oral Roberts will come to preach in this city; you can go and listen to him. He is a good servant of God filled with the Holy Spirit". You see? How can I tell you to go and listen to an evangelical prophet and that he is full of the Holy Spirit? How can an evangelical prophet be full of the Holy Spirit?
9 Like Abraham, William Branham was in Egypt. He could pray for a priest of Zeus, for a priest of Osiris, for a priest of any Egyptian god! And for him William Branham, all these priests of Egyptian gods were servants of God.*[Kc.112v31]*
10 Did not William Branham fraternize with Oral Roberts, Tommy Osborn, Tommy Hicks and others, and did he not call them Brothers in Christ? Each of them, like Tommy Osborn for example, could have succeeded better than Joseph Coleman and Ewald Frank if he wanted. [Ed: The congregation says, "Amen"].
11 The second question is: " Brother Philippe, what is it of the cathedral about which William Branham speaks in the vision of the tent"?
12 Brethren, from the beginning till the end of the Message, I have always said that Ewald Frank had the ministry of the cathedral. And his own revelations do not reflect the contrary. It is because Branhamists are not vigilant. Ewald Frank said: "On January 19, 1966, I was transported in spirit into a very big room of gathering. One side was solidly built, like a

cathedral with a gallery; the rest was in a circle like a tent". Now, tell me what that means! [Ed: The congregation says: "Amen! "].
13 The third question is: "When God sends a servant, He confirms him as we saw Brother Branham with the Pillar of Fire. What is the sign of your confirmation? ".
14 I am not in search of a sign and here in the midnight Cry, we are not searching for a sign. We respect God's sovereignty. William Branham worked since the age of seventeen and thousands of persons believed in him and it was when he was getting old and when he was bald that God gave him the sign of the Pillar of Fire. William Branham about whom you are talking worked for tens of years before the sign of Pillar of Fire appeared.
15 And I am presently in my fifth year and you are asking me for a sign to believe! But God is free to do whatever He wants and William Branham and Kacou Philippe, it is not the same dispensation. [Ed: The congregation says: "Amen!"] Now, of those who believed in William Branham without a sign and those who believed because of a sign, which ones are the sons of God? Of those who believed in Jesus Christ without a sign and of those of Matthew 12:38 who want a sign to believe, which ones are sons of God?
16 We believe that God will confirm his Word but God already confirms His Word. Not only are the sick healed, the possessed freed but we have here testimonies of a prophetic order. At the vigil of March 7, 2008, I prayed for a Sister who was healed of a cyst. And she told me later, after she noticed her healing, that in 2006, she had seen in a dream that I had prayed for her and she had been healed. And she said that in that dream of 2006, I was wearing the clothes that I wore on that March 7, 2008, and that I was singing "Only Believe, Only Believe!". Exactly as she had seen it! She said that in the dream, she was sitting beside a certain lady she did not know and everything happened exactly this way on March 7, that is, two years after the dream. Yet, the clothes I was wearing I had had it sewn five days before that March 7, 2008. These are signs of a prophet. [Ed: The congregation says: "Amen! "]
17 The fourth question is: "Brother Philippe, why do we need to burn the Louis Segond Bible that Brother Branham who you claim to be a true prophet had used"?
18 Thank you for the question, but know that the Bible says in Exodus 20: You shall not tell lies! It is one of the Ten Commandments. I say that because Louis Segond has no English version and William Branham did not use a Louis Segond version. William Branham rather used the Darby and King James versions.
19 Now, as a prophet, I burnt the King James bible that William Branham did not translate but before me, Hezekiah, a mere king broke and burnt the serpent of brass that Prophet Moses had made. What then are you scandalized about? Have you never heard that customs officers burnt tons of cigarettes, and yet cigarette is sold here? They even burnt tons of wrapper material that they seized, and however, we are still dressing with wrapper material and even some needy people are in need of it.
20 Bear in mind that the Louis Segond, King James, New World Translation, Scofield, Thompson bibles and all the rest including the books of Christian bookshops, it is the customs office of the Holy Spirit that has seized and burnt them. [Ed: The congregation says: "Amen! "].
21 The fifth question is: " Brother Philippe, what is it of the doctrine of the theophany"? The doctrine of the theophany? Brethren, if a doctrine does not come from an authentic prophet messenger of God, no matter the importance and truthfulness of that doctrine, it is the devil that lies behind it; throw it into the dustbin, vomit it and forget about it forever. If you are burning with prostitution and you want to stop on the path of the serpent, do it! But don’t come to tell Adam what the serpent told you. Don’t come to tell the Brothers and Sisters

what you have learned from the serpent's mouth! [Ed: The congregation says: "Amen!"]
22 It is just like a Brother who told me, "Brother Philippe, there are some people who baptise in the name of Joshua Ha Meshiah". I asked, “Are they Jews? Do they speak Hebrew”? He answered “No!” I asked, “Is it what is written in the Bible”? He answered, “No!” I asked, “How did they write the word? Joshua or Jahoshua or Yawha or Jeshuah or Yawhe”? He answered, “Brother Philippe, I do not know!” I said, “But which prophet messenger has revealed that to them”? He answered again, “Brother Philippe, I do not know!” And I said, “Brethren, do not be distracted by hissings of serpents.” Even if that is biblical and it is clear, but if that does not come from a prophet messenger, throw it into the dustbin, they are hissings of serpents! [Ed: The congregation says, “Amen!”].
23 And recently, someone said to me, "While you forbid the reading of religious books, you quote history books!" I said: there isn’t any evil spirit influencing a historian and a journalist if they are neutral when reporting what they witnessed. They are in this case scribes of God. And William Branham said in The Seventh Seal: "The vision, plus the Word, plus history, plus the Church Ages; all blend together". You see?
24 If Catholic, Protestant and evangelical churches including missions and ministries read the book of Revelation, they would believe in William Branham. And if the Branhamists read the Seventh Seal, they would believe in the midnight Cry without arguing. You see? Branhamists do not even know that there was an unknown tongue that William Branham did not interpret and that is because they do not read the Seventh Seal.
25 Well. I want to speak now about the conduct of the service. We are asked about it in several countries. They want to know it in order to be in the same Spirit with us. As an assembly, you must make sure that what you are doing is what is being done in the other assemblies around the world.
26 And if you are many who believe, do not wait for a pastor to come to you from somewhere! It is you the pastors, evangelists, teachers and all those that God needs to spread this Message in this place or in this city. [Ed: The congregation says: "Amen!"] You must master the Message, even if you need to stay overnight for it. Because you must answer any question about the Message.
27 I will give soon an example of leaflet of evangelisation which you have to duplicate and distribute everywhere outside of open-air preaching, radio shows and others. That will help those who believe in that country. [Ed: The congregation says, "Amen!"]
28 Well, on the date of March 7, 2008, when the vigil of the Holy Communion took place, the Message of the midnight Cry had seventeen assemblies in Ivory Coast. And twelve of these seventeen were already Protestant, evangelical or Branhamist churches. Eight were Branhamist assemblies and the four others were Protestant and evangelical churches. *[Kc.17v7] [Kc.17v22-23]*
29 Branhamists understand more easily but it is among them that the most foolish are found. But now, they are all silenced. And I ask all those who believe in the midnight Cry not to stop on their path. If they were children of God, they would have no Louis Segond or King James bibles in their hands since William Branham condemned theology. [Ed: The congregation says: "Amen! "]
30 Very well, now how is the service conducted? I dealt with this subject in several preaching and this morning, I will give again an idea of what needs to be done. It is preferable not to eat on Sunday mornings before the service; but if you eat, it is not a sin. And before or during the service, you can eat some candy to avoid bad breath. Not chewing-gums but candies.

The Message of Matthew 25:6 - Integral text

31 First, all must gather at the place of the service and at an appointed time. The place matters little: a residence, a school, a store or other. The pastor, the preachers and the elders sit in the congregation just like any Brother. No one has the right to sit behind the pulpit as we see it with the Catholics, Protestants, evangelicals and Branhamists. We are all Brethren, and the greatest is the Lord Jesus Christ! [Ed: The congregation says: "Amen! "].
32 The apostles, the prophets, the evangelists, the teachers, the shepherds among us are not masters but slaves. They are servants and they have no place apart. The place must be arranged simply like in a classroom. The Brothers and the Sisters sit separately in the congregation; some on the right and others on the left of the pulpit. The orators and leaders and song leaders succeed one another behind the same pulpit. From the number of three people in a town, we can begin services.
33 While waiting for the time, the song leader can rehearse some songs with the congregation if he wants. Then at the time indicated for the beginning of the service, the leader comes to the front, in the pulpit if there is a pulpit, and you all stand up to commit the whole service to the Lord Jesus. He can begin with a song or a prayer with the whole congregation. And after the song or prayer, the leader makes a brief comment during which he can read a passage of the Bible or the Message.
34 Then, we go to the public confession, all those who must confess stand up and one after the other, they confess, starting with the Brothers. After the confessions, the leader leaves the floor to the congregation to decide on the confessions. One can ask a question to a Brother or a Sister, one can make a remark to this one, one can propose a sanction for another one according to the Message or ask him to sit down because his confession is not according to the Spirit of the Message. And after that, the Brethren for whom the congregation decides to pray will kneel. And then the sitting congregation will raise one prayer for all the Brothers and Sisters who have confessed.
35 And after the public confession, we will go to the testimonies and those who want to testify will stand up and speak in a brief and precise way; but before that, you must have informed the leader before the service that you have a testimony to share. And after the testimonies, now come the different subjects of prayer. And after the prayers, it is the time of the praise songs. It can happen that, for a reason, the congregation may decide that the praise songs come before the public confession. And after the public confession, the song leader will come again for one or two songs.
36 For the praise songs, you can use any kind of musical instrument and if you have the means, you can even have a piano. First, the congregation will sing together three songs and sit; and a Sister will come and give an individual song under the supervision of the song leader and if possible, a Brother too. And after that, the congregation stand up again to continue with the praise songs with two or three songs; then after the praise songs, it is time for the sermon. It's good to pray or sing in the language in which you feel comfortable and inspired.
37 And from the beginning of the service to the beginning of the sermon, it is less than two hours. The preaching must not last more than one hour and a half. After the sermon, the preacher will call for those who want to accept the Message before everyone. These ones raise their hands and then kneel before the pulpit to receive the prayer of the whole assembly so that God may bless and support their decision. Then they return to their seats. Also from the pulpit, as he is led to, the preacher can request to pray for the sick from their seats or in front of the pulpit.
38 And after that, the pastor or the leader comes again for the announcements, information

and final prayer. Finally, the greetings during which tithes and offerings have to be put in the box placed at the entrance, at the doorway for those who did not do it as they got in. At least two stewards take and manage the tithes and offerings of the assembly and give an account to the assembly upon its request.

39 For the responsibilities, a single person can play, in the beginning, the roles of prayer leader, song leader and preacher until there are Brothers who are strong and capable of assuming them. In the long run, an assembly can have several leaders, song leaders and preachers according to the need of this assembly. It is not possible that for an assembly of more than ten people, only one person exercises all the offices in the assembly! It is not possible. And from fifty members, an assembly must have an associate pastor. [Ed: The congregation says: "Amen!"].

40 For the songs, you can sing for example those which are in the song books "Only Believe" and on "Wings of faith". But only, if the song leader or an inspired Brother can adjust them to the Message, that will be very good. For example, where it is said: "... God has restored me! ", you have to say: "... God has restituted me! ". Do you understand? If possible, in most of the songs, add a verse as we see in this book, to indicate that we are at midnight; while avoiding to show that Kacou Philippe is something; this is what you must do. [Ed: The congregation says, “Amen”]

41 As for fasts, each person can start some fasting moments, the way he is led to, as many days as he wants. That’s a bit it for the conduct of the service.

42 As for the assemblies, I specify that there can be several assemblies in the same city. You see that there are four assemblies in Abidjan! And people are not obliged to pass through several districts or take several vehicles to go to the service. Everyone must also be free to attend the assembly he wants. Apart from these few directives and all that is contained in the Message, let each assembly base itself on its autonomy for the rest of all that must be done! God bless you! [Ed: The congregation says, “Amen”]

43 Now, let me speak not as a prophet but as an African! There have been prophets among all the races of the earth like those of the Bible ... John Wesley, Martin Luther, William Branham... and we received them all. And for the very first time, an African is a prophet with all that a prophet is required to have: a supernatural call, a commission, a Message... And in only five years, his Message tends to go beyond even the very borders of Africa.

44 I am not advocating panafricanism but as an African, if you are not a sorcerer, can you go against such a man without trying to understand what he says? If my child is bad at school, is it not possible that I give some money to my neighbour to help his son who is brilliant in school? Shall one necessarily set oneself up as an opponent when hearing that an African is a prophet like Isaiah and Jeremiah of the Bible or because one knows him?

45 And behold an African farmer was going across the bush and he met a genius, a man with a strange appearance. The farmer wanted to run away but the genius told him, "Do not run away! It is a blessing for you to have met me. Ask whatever you want, and it will be granted to you right now. But know only that your neighbour who is in the village will receive the double of what you will ask for! ". The farmer asked the genius, "And what if I ask for 10 kg of gold"? The genius said, "If you ask for 10 kg of gold, your neighbour will receive 20 kg of gold". The farmer asked the genius, "And what if you break one of my eyes"? The genius said, "If I break one of your eyes, your neighbour will have both of his eyes broken ". And the farmer said to the genius, “Break one of my eyes!”. And the genius broke one of his eyes. And he that can understand, let him understand!